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Not only the father and paternal grandfather of the deceased king are said to have been *kings of Sidon*, but also his maternal grandfather. What was the order of succession between them, or indeed where they are to be placed at all, we have not the means of deciding; but the ancient form of the characters and the purity of the language of the inscription (as far as it can be made out with certainty), with the fact that Sidon appears to have been ruled by native independent sovereigns (though their independence may be questioned), induce us to place it before the conquest of Alexander, namely as early as the middle of the 4th century B. C.

It however by no means follows that because we are now without the means of answering these questions definitively, we shall always remain so. The fondness of the Phœnicians for commemorating in this durable manner public and private events, the fact that no systematic exploration of the sites of towns in Phœnicia and most of her colonies has ever been undertaken, the extensive ruins that are known to exist (above all those of Tyre herself), and the number of educated men now in northern Africa and the Levant, lead naturally to the hope and expectation that many more extensive and more interesting monuments of this people will ere long be discovered than have yet been brought to light.



VIII. EXTRACTS FROM CORRESPONDENCE.

1. *From a Letter from Rev. D. T. Stoddard, of Orûmiah.*

Seir, Oroomiah, Jan. 16, 1854.

Since writing you, I have made a pretty thorough examination of the Jews' language, as spoken in this vicinity, and have now the materials for drawing up a paper on that subject. When you see Dr. Robinson, will you be good enough to consult with him as to the question whether it is worth while to give the details of that language, or only a few outlines of the grammar.

When I shall get time to attend to the subject again is quite uncertain. Our missionary labors demand most of our strength and thoughts.

2. *From a Letter from Rev. D. B. McCartee, M. D., of Ningpo.*

Ningpo, Feb. 6, 1854.

I had the honor, about a fortnight since, to forward to your care, by ship, an impression of the "so-called Syrian monument" referred to by my respected friend the Rev. E. C. Bridgman, D. D., and concerning which certain inquiries were addressed last year by the Oriental Society to missionaries in China. The existence of such a monument will not, I am sure, be doubted, when one knows that it is well known to Chinese amateurs in calligraphy, and that copies, or rather impressions taken from the stone by a species of lithography peculiar to the Chinese, are in ordinary times easily to be obtained from dealers in copy-books, which are always printed by this method of lithography. Owing to the disturbed state of the empire at the present time, and the distance of Si-ngan-fü in the province of Shen-si, from this place, the visits of these travelling dealers in inscriptions, etc., have been almost entirely prevented, and it was only after some search and negotiation that I at length succeeded in obtaining two copies from a Chinese gentleman, who had sent them to a shop in this city, for the purpose of having them cut into strips and mounted for binding into books. This has caused the long delay in my answer to the circular of the Society addressed to the Mission of which I am a member.

On the question as to whether the monument referred to is really to be attributed to the Syrian or Nestorian Christians who had missions in China at the time when the inscription professes to have been executed, viz. A. D. 685, very much has been already written, as may be seen by reference to the Chinese Repository, vol. xiv. page 201, and the Land of Sinim, by the Rev. W. M. Lowrie, pp. 37-42. I shall therefore be very brief in what I have to communicate on the subject. In the first place, the impressions sold (one of which I sent), and the testimony of the Chinese, would show conclusively that such a monument is now in existence, even were we to reject the testimony of the early Roman Catholic missionaries, quoted by Kircher and others. Secondly, it was evidently not got up by the Chinese, as they would have no object in trying to impose it as a monument of antiquity upon others; moreover, it uses terms and speaks of doctrines with which even those Chinese who are familiar with the inscription as a specimen of fine writing are unacquainted, and which they cannot explain; and finally, the Syriac characters which compose part of the inscription seem conclusive. These characters are mistaken by the Chinese for Man-chu or Mongolian characters, which indeed they somewhat resemble (being written vertically, instead of horizontally), although the monument dates back to a

period long anterior to the invasion of the Mongols who established the Yuen dynasty (A. D. 1280). Thirdly, its antiquity, the religious terms employed, the Syriac letters, and the admissions of the Jesuit missionaries themselves, forbid the idea that it was invented by them, and indeed it is hard to see how any one would believe them guilty of a fraud to commemorate the labors of a sect who had anticipated them in China, and had been condemned and anathematized by the Roman Church as heretical. I cannot therefore resist the conviction that the monument in question does really exist in the province of Shen-si, and that it is the work of the Nestorian or Syrian Christians, whose churches and converts still survived in no inconsiderable numbers in the time of the celebrated Venetian traveller Marco Polo.

Accompanying the impression from the Syrian monument, I sent also a copy of another and more modern specimen of Chinese lithography, viz., a sheet containing a Chinese native tract, which by a species of pious fraud is attributed to the philosopher Láu-tsz', the founder of the sect of Táu or Reason. This is one of the most celebrated religious tracts of the Chinese. To cause it to be printed, distributed, or read to or by the people, is considered an act of great merit, capable of atoning for a multitude of sins. The accompanying impression is a fac-simile of the hand-writing of the famous Commissioner Lin, who was so energetic in his endeavors to put down the opium-traffic, and in his warlike measures against the English. It is a very beautiful specimen of fine writing, and was engraved from the original in the following manner. The paper having been laid upon the stone (previously sized with a thin coat of paste), with the blank side toward the stone and the letters uppermost, was then smoothly and evenly applied by means of a hard brush or broom (made of the fibres of the Chinese hemp-palm, *Chamerops Excelsa*). When dry and firmly attached, the letters were carefully cut into the stone by a seal-engraver, the operation differing from the ordinary method in the letters being sunk instead of raised, and not reversed. This allows the engraver to follow very exactly the strokes, etc., of the writer, executing in fact a very accurate fac-simile. In printing from the stone, the paper slightly damped is first laid upon the stone, and smoothly applied by means of the hard brush. The operator then taking a strip of felt in one hand, and a small wooden hammer in the other, goes over the stone, applying the felt to each part successively, and hammering upon it briskly all the time. The paper is thus driven into the depressions or sunken strokes of the characters, while in the blank spaces it presents a smooth and even surface. The ink (commonly called in the U. States India-ink) being rubbed with water to the proper consistence, the operator next proceeds to apply it by drawing or "wip-

ing" over the paper a brush made of strips of felt, rolled into the form of a surgeon's roller (or bandage), ground smooth on one end. Finally, a polish is given to the surface by striking on the ink with a ball resembling those formerly used by printers in the U. States and elsewhere, before the invention of elastic rollers. The operation is done very skillfully, and is decidedly the most beautiful method of printing practised by the Chinese. The stone used is of a very fine grain and homogeneous structure, and gives out a clear ringing sound upon being struck. The color of those that I have seen has been, of some, greyish, and of others, almost black.

Lest by any accident the copies I sent last month should fail to reach the Society, I take the opportunity to send duplicates.

It will be seen that the Chinese have only taken an impression of such parts [of the monument] as were in Chinese characters, omitting the cross, etc., and also the names of the priests, etc., mentioned by Kircher. There are however two rows of Syriac letters in the copies sent, one on each side of the Chinese, and near the bottom; which being in a line with the Chinese name of the author of the inscription and of the copyist, could not be omitted, and were therefore preserved.* It is also to be observed that in the Chinese Repository it is said that there are 26 characters in a column, which is an evident typographical error for 62.

3. *From a Letter from Rev. A. H. Wright, M. D., of Orumiah.*

Oroomiah, July 22, 1854.

A few days ago, I returned from a journey across the mountains of Koordistan. . . . On the way, both in going and returning, I visited that celebrated pillar, with cuneiform inscriptions, on the top of the mountain between Ooshnu and Ravandooz. The stone is about 2 yards long, 2 feet wide, and 1 foot thick, and is of a dark green color. Hence its name in Koordish, *Kel-e-Sheen*, green stone. It stands in an upright position, one end being inserted in a large square stone, partly in the ground, and cut for the purpose. It faces E. S. E. Both sides are covered with inscriptions, the most distinct being on the southern face. I counted 40 lines on one side, and 42 on the other. My Koordish guides would not allow me to examine this interesting relic of a former age but a few minutes, apprehending an attack of robbers, who infest that locality.

I visited another stone with similar inscriptions near the village of Sidek, five or six hours South-West of the one above named. It is

* These Syriac lines, containing the date, are precisely the same as given by Kircher on the sides of his plate. The characters are evidently Estrangelo.

of smaller dimensions than the other, and is of a dark grey color. It faces in the same direction. Dr. Grant supposed there were inscriptions only on the South-East face of the stone, but it is my impression that they existed originally on both sides, and that they have been defaced from the northern side by the ravages of time. I thought that I discovered traces of the letters on that side, though, as I passed the spot at the early dawn, I ought not to be very confident. The stone appeared to be of a softer texture than the one on the top of the mountain. These ancient relics carried me back in thought thousands of years, and I felt an inexpressible desire to read the lesson of history written upon them. An impression of *Kel-e-Sheen* was taken two years ago by a learned Russian gentleman, Mr. Khanikoff of Tiflis, now acting Consul at Tabreez, on porous paper. This is now in the hands of Col. Rawlinson of Bagdad, who, it is hoped, will be able to decipher its meaning.

P. S.—*Kel* is used in Koordish for a stone set up on end, as in a grave-yard. Hence *Kel-e-Sheen* means a green upright stone.

4. From Letters from Rev. L. Grout, S. Africa.

Umsunduzi, May 27, 1854.

From the S. African Auxiliary to the British and Foreign Bible Society I have just received (as member of the Zulu Grammar and Dictionary Commission), through the local Government, a copy of the following queries respecting the difference between the Kafir and Zulu dialects, etc., with a view to their ascertaining what means can be devised for assisting the missionaries of different Societies in the work of translating and circulating the Scriptures among the natives of S. Africa.

“1. Is there that degree of affinity between the Kafir and Zulu, as would warrant the hope that one standard version of the Scriptures, with occasional dialectic variations, either to be introduced into the text of two separate editions (one for the Kafirs and the other for the Zulus), or to be inserted in the margin of one edition, would meet both languages or dialects?”

The preparation of a Zulu grammar, which I still have in hand, progresses slowly, partly from sickness of late in my family, and partly from want of assurance, as yet, from Government, that they will provide the means for printing both that and the dictionary.

But I design to go on with the preparation of the grammar to the best of my time and ability; and I make the above remarks

partly to open the way for inquiring of you whether there is, probably, in your Society (A. O. S.), or in any other in our country, as the Smithsonian Institution, or elsewhere, any such interest in such a thing as a Zulu grammar, as would induce them to publish one at their own expense, if properly prepared and offered ?

Umsunduzi, Sept. 12, 1854.

I wrote you last May, among other things, in respect to a circular from the S. Afr. Aux. Bible Soc., naming, I think, the queries then proposed. After examining the subject, and discussing it with my brethren of the Mission, and of the Zulu Grammar and Dictionary Commission, our conclusion was that the plan of a uniform version of the Scriptures for the Kafir and Zulu dialects is not, at present, practicable.

In comparing a late edition of the Psalms in Kafir with our late edition in Zulu, I found, on an average, one principal or notional word to a verse in Kafir, not known in Zulu, or else known in a sense quite different from what it has in Kafir, as appears from the translation. I also found, further, that about half the essential or notional words actually used in the two editions—the Kafir and Zulu—differ, while the other half are the same : that is, when the best words are taken in the two dialects, respectively, about one half are naturally the same, and the other half different.

I see by the last papers that a meeting—"Alphabetical Conference"—has been held in England, at the house of Chev. Bunsen, to "devise a uniform system of expressing foreign alphabets by Roman characters." I shall be interested to know the result. A uniform version can never be had in the Zulu and Kafir, without a uniform alphabet ; but the latter may be had, and would be of much service, without the former.

5. *From a Letter from Rev. A. Bushnell, in Equatorial Africa.*

Nēngenēnge Olombo Mpolo, July 26, 1854.

I have commenced a new station on a small island at the junction of the Nkāmā and Bākwē, the two head-streams of the Gaboon, about seventy-five miles from its mouth. There is but one town, with a small population, on the island ; but within ten miles there are more than thirty towns, inhabited by people of three different tribes, viz : Shēkanies, Bakēlēš and Pangwes. These tribes have descended from the interior one after another, as they are named. The Shēkanies followed the Mpongwes, and rank next to them in civilization

and influence. The Bakēlēš followed the Shēkanies, and are a grade behind them; and after them come the Pangwes, who have but recently appeared. They are a very numerous and warlike people, independent and fearless, and a terror to their more civilized neighbors, with whom they are beginning to mingle. They are larger in stature, and better formed, and of a shade lighter complexion, than the other tribes. They wear but little clothing, but cover their persons with a preparation of powdered red-wood and oil, which gives them the appearance of red men at a short distance. They manufacture, from their native ore, beautiful and well-tempered instruments, such as knives, daggers, or two-edged swords, and spears; and in war they use them with great dexterity. They also use the cross-bow and poisoned arrows. They are cannibals, but their appetite for human flesh and blood is only gratified on prisoners taken or killed in war, and persons accused of some crime. Their ideas of spiritual things nearly resemble those of the other tribes, being exceedingly gross and indefinite. Superstition seems to be a part of their mental constitution. They manufacture and wear on their persons numerous charms, or fetiches, as a protection from evil, and to secure them earthly good; but none of them have any reference to the soul, or to a future state.

Respecting their [the Pangwes] language, I can state nothing definite. It differs materially from the other dialects used nearer the sea, but, having a knowledge of them, we think it may be acquired readily. At no distant day I hope to forward you specimens of it.

6. *From Letters from Rev. Dr. J. Perkins, of Orúmiāh.*

Oroomiah, March 9, 1854.

You may be aware that, a few years ago, the king of Persia built a college, the edifices costing about one hundred thousand dollars, to be furnished with European professors. Of the six or seven German professors connected with it, two have recently died—another loss to the cause of science and civilization in Persia. This college has made a very hopeful beginning in the work of introducing European light into this country. While the practical sciences occupy a prominent place in its course of study, it also does much for the advancement of literature and general intelligence.

Oroomiah, July 28, 1854.

In the paucity of other matter to communicate, and to assure you of my continued interest in your Society, I send you below an extract

from a letter which I recently received from Mr. Loftus, of whose labors, among the Assyrian and Babylonian remains, you are of course always glad to hear. The letter is dated Mosul, June 10, 1854.

"I have just returned from an expedition to Lower Chaldea, where I have again visited Warka and the 'Ur of the Chaldees,' as well as various adjoining mounds. The results are interesting, as records have been obtained as early as the time of Abraham, or about 2000 B. C.

"This evening, I float down the Tigris to Nimroud, where we have just discovered the first inscribed and sculptured slabs of the palace of Phul of Scripture—the husband of the once almost fabulous Semiramis.

"Enclosed I send a circular of the Society, which may be interesting to you and your circle."

I enclose the circular which Mr. Loftus sent to me, and which possibly may not reach you from any other source.

[From this circular of the Society for Exploring the Ruins of Assyria and Babylonia, we make the following extracts.

COMM. OF PUBL.]

"It would appear, from a statement by Mr. Layard, that, since the publication of his second work, remains have been found of a much earlier period than any previously taken from the Assyrian mounds. From one inscription it would even seem that temples existed of the 19th or 20th century before Christ, ascending almost to the earliest known Egyptian period. The annals of those Assyrian kings who are mentioned in Scripture, and who are closely connected with the Jewish people, have not yet been fully completed, and the chronicles of the wars with Samaria and of the destruction of that city are, as yet, unfortunately not entire, although reference to them has been met with on several fragments.

"Besides the ruins of Assyria, enormous remains exist in Babylonia which have scarcely been visited by Europeans, and which there is every reason to conclude contain objects of the very highest interest.

"A photographer will accompany the Expedition, and will take copies of all objects of interest discovered. In England facsimiles of all the drawings and inscriptions will be issued, as often as they come to hand, together with explanatory letter-press, the publication of which Mr. Layard has kindly undertaken to superintend.

"It will be less the object of the Expedition to obtain bulky sculptures than to collect materials for completing the history of Assyria and Babylonia, especially as connected with Scripture. These mate-

rials consist chiefly of inscribed tablets in stone and in clay, bronzes, bricks and sculptured monuments of various kinds, all illustrating the remarkable advancement of that ancient civilization. It is confidently believed that the whole history of Assyria may be restored to a very early period, and that discoveries of the most important character will be made in connection with the literature and science of the Assyrian people."

Oroomiah, March 8, 1855.

Dr. Wright, whose missionary duties lie more directly with the Mohammedans of Persia than my own, is prosecuting inquiries respecting the Royal College at Tehran, and Persian schools there and elsewhere; and he will be happy to write you on these subjects, when he shall have obtained the information desired. Such matters are not to be accomplished with rail-road, nor electro-magnetic, speed, in this truly oriental land.

I have just received a letter from Dr. Lobdell, of Mosul, who recently visited Baghdad. In the absence of more interesting matter, I will take the liberty to send you brief extracts from his letter. The letter is dated Baghdad, Jan. 18, 1855, in which he says: "I take pleasure in making application to you, in behalf of Prof. Petermann, of the University of Berlin, for any historical Nestorian or Armenian MSS. (or translations in these languages from the Greek or other tongues), which it may be in your power to procure at Oroomiah. . . . He has been in the South of Persia the last summer, with Mr. Brühl, going from Bushire to Shiraz, Isfahan, Hamadan and Yezd, and has procured some scores of MSS., a large lot of Parthian and Sassanian coins, and some two hundred cylinders and seals—a part of them bearing fine Babylonian inscriptions. He will return to Europe, via Aleppo, in the spring.

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7. *From Letters from the late Rev. H. Lobdell, M.D., of Mosul.*

Mosul, Mesopotamia, Sept. 25, 1854.

It gives me pleasure to acknowledge the receipt of your letter of May 20th, informing me of my election as a corresponding member of the Oriental Society. It will be my endeavor to furnish for your Journal an occasional communication.

I have but just finished an account of my tour in Kurdistân, via Arbeel, to the monument of Kel-i-sheen, which will probably be longer in reaching you than this letter, as it will go from Constantinople by ship.

If Prof. Gibbs has shown you my letter to him of January last,\* you are aware that the excavations in Koyunjik were prosecuted vigorously, and with much success, at the beginning of the year. It is hardly necessary that I should enter into further details in regard to the palace discovered by Col. Rawlinson's agent, as he has given some account of the discoveries to the Trustees of the British Museum, and a few extracts have appeared in the first Report of the Excavation Fund of the Assyrian Society, which, I doubt not, you have seen. Mr. Wm. Kennett Loftus, the superintendent of excavations for that Society, has this morning shown me some sixty drawings which he will send by to-day's post, through Lord Stratford de Redcliffe, to London. They embrace views of most of the discoveries made by him at and near Werka, an immense mound about three days below Baghdad, formerly supposed, by Rawlinson and some others, to be the site of Ur of the Chaldees. A cylinder recently found by Mr. Taylor, British Vice-Consul at Busrah, at Mugeir, a mound twenty-five miles West of the Euphrates, having on it the name *Hür*, has shaken the faith of these antiquarians in regard to the site of Ur; and it seems, indeed, to upset many previous speculations about the ruins in that quarter. It remains to be seen, however, whether the cylinder has been correctly interpreted!

The walls of little cones, the sarcophagi and their contents, rings, beads, neck and head ornaments, the bricks inscribed with cuneiform characters, the Egyptian relics from a mound called Phara, and the views of the ruins, are of great interest, as the mounds in that part of Babylonia have been, as yet, but very imperfectly explored. While some of the remains are evidently Sassanian, Mr. Loftus is confident of the very extreme antiquity of others. That some of the inscriptions are of the most primitive Babylonian character, is plain to any one who has compared the writings of different eras.

The remainder of the drawings, which I have mentioned, are mostly photographic and crayon sketches of slabs in the palace of Asr-akh-pul, the son of Esarhaddon, at Koyunjik, which were not copied by the artist of the British Museum, in consequence of sickness which necessitated his return to England.

Mr. Loftus has found several more rooms in what is now called the North palace, and a few of the present drawings represent the character of the sculptures on their walls. A few of the slabs are most exquisitely finished; the figures have a bolder relief than any hitherto discovered. The good and evil geniuses, the monstrous combinations of man, eagle and lion, at the doorways, are not less interesting than the lion-hunt in boats, the chase of ibexes and wild asses by archers and spearmen on high-spirited steeds, and by the king in

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\* Published in this Journal, vol. iv. no. 2, pp. 472, ff.

his chariot, the siege and capture of a town with sable inhabitants (thought by Mr. L. to be Abyssinians), the ornamented pavements, the immense brick wall, fourteen feet thick, around the palace, and the subterranean construction of the apartments, which forcibly suggests the idea of its correspondence with the *serdâb*, or modern summer retreat, of the people of Mosûl and Baghdad.

It was the intention of Mr. Loftus to proceed to Susa the coming winter, but his great success here—and, I may add, at Nimroud, where several statues, one of them bearing a peculiar cuneiform inscription said to glorify Semiramis, have recently been exhumed—will probably induce him to remain.

The Assyrian Society and the British Museum present now the aspect of rivals, instead of mutual assistants, though it is hardly to be doubted that all the objects discovered by both will eventually form one great collection.

As I have seen in some American papers and periodicals the statement that Col. Rawlinson professes to have found evidence, in his researches, affecting the authenticity of the Hebrew Scriptures, I take the liberty of transcribing a few words from a letter which I have recently received from him.

He says: "The Assyrian and Babylonian records confirm in the most satisfactory manner all the genuine portions of Scripture history, while at the same time they afford positive evidence that the book of Daniel is not genuine—that, in fact, it should have been left by the Christian Church in the Hagiographa, where, as you know, it has been ever held by the Jews."

I leave you to infer his opinion about the question what are the genuine portions of Scripture. Are none of the Hagiographa parts of the Jewish Canon? I suspect the antiquarian has trespassed too far on the province of the Biblical critic.\*

Mosûl, Nov. 2, 1854.

Accompanying this letter you will find an article which you are at liberty to use as you may think will be most for the interests of the Oriental Society. As you suggested, in your letter of Nov. 23, 1853, I have given "special prominence" to those parts of the tour, or Observations,† in which I have not been anticipated "by any one of our countrymen." I feel that the paper has assumed an undue length, but it will be easy for the Comm. of Publication to draw a pencil over those parts of it which it may seem to them undesirable to have published.

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\* It is lately reported that Rawlinson has found the name of *Belshazzar* in one of his cuneiform inscriptions. E. E. S.

† "Observations on a ride through Kûrdistân, from Mosûl to the Monument of Kel-i-Shîn," is the title of Dr. Lobdell's communication. Extracts from it will appear in our next Number. COMM. OF PUBL.

I know of no work which particularly describes the region from Ooshnoo to Mosûl, except Ainsworth's *Travels in Asia Minor*, which is full of mistakes. I have not, however, spoken very particularly of that part of my route which he passed over. He did not see Kel-i-Shîn, and I was not on his track at all West of the Herir hills. Rev. Dr. Perkins's route was the same as mine but part of one day, yet his Journal, as published by the Society, was so full that in some points he may seem to discuss the same topics. I have endeavored to make my description of Ravendûz supplementary to his.

I believe the route from Arbeel to Herir has never been travelled by any Frank but myself, and it may be that the full report of the relations of the Kûrds and Chaldeans of Sheikh Sana will not be devoid of interest.

The table of the Pashas who have governed Mosûl for the last two hundred and seventy years has perhaps more of local than of general interest. About one hundred and fifty years ago, the son of 'Abd el-Jelîl, a Nestorian, became a Moslem, and rose to the dignity of Pasha. The table will show with what difficulty the office was kept in his family till the time of the resolute, but bloody, Mohammed Pasha—a Turk—who subdued the rival parties in the city, and restored order.

In a small box are enclosed five coins—one of Alexander the Great, one of Philip,\* a Pehlavian, a Cufic, and a singular coin which I cannot make out. The long beard seems to be dressed up as carefully as those of the Nineveh sculptures: if within your power, will you please give me a version of the inscription; and also a translation of the Pehlavian, which has a head like Shapur's, and an altar between two priests?† With the coins is a reddish Assyrian cylinder, having a brief inscription upon it; the figure upon the stone is very rare.‡

I should be glad to present these to the Society, but if they have no collection of coins, or stones, you will please accept them yourself.

\* The Seleucide Philip, son of Antiochus VIII.

E. E. S.

† The coin which Dr. Lobdell did not make out, belongs to a Parthian king named Bolagassus, as appears by examining it with the aid of Pellerin and Eckhel. It bears the date ΔΞΤ, or 464, to be computed from the era of the Greeks, making it equivalent to A. D. 153. The Pehlvi coin was rightly conjectured by Dr. L. to be the coin of a Sapor. It belongs to Sapor I., and has the legends usually found upon his coins: see, for example, Mordtmann in *Zeitsch. d. Deutsch. Morgenl. Gesellschaft*, Bd. viii. p. 36. The Kûfic coin belongs to the Ommeide Khâlif Wâlid Ben 'Abd-el-Malek, as the date, A. H. 90, shows; it was struck at Wâsit. The legends on it are the same as on similar coins, as described, for example, by Marsden in his *Numismata Orientalia*, Pt. i.

E. E. S.

‡ Described above, p. 192.

8. *From a Letter from Rev. E. Webb, of Dindigal, India.*

Dindigal, October 12, 1854.

The American missionaries in Madura, having received from your Society several Numbers of its valuable Journal, have requested me to express their thanks to you for the same, and to assure you of the interest they take in the objects of the Society, and of their entire confidence in its plan and direction.

It is our desire to render what assistance we may be able. We are none of us, however, familiarly acquainted with more than one of the languages of India, viz. that of the people among whom we labor; and respecting that you have already received much valuable information through our highly esteemed fellow laborer Rev. H. R. Hoisington.

For a few months past, I have been much interested in some researches I am making into the construction of the poetry most frequently used in the Tamil drama. It differs essentially from those forms in which the classical literature of the people is composed. These are all explained, and definite rules for their construction are given, in the native and European grammars of the language. But the lyric poetry, as it may be called, though often extremely rythmical, and elaborate in its construction, has received no attention from Tamil grammarians, and all that can be ascertained about it must be by a careful analysis of the compositions themselves; for though there are many learned men at the present time who compose them, they are utterly unable to explain the principles or rules of their own compositions. The entire Rāmāyanam is translated into this kind of poetry, and in this form is sung every where through the country, accompanied at all times with music and dancing.

My attention has also been turned to the vocal music of the Tamil people.

I have been led to examine these subjects from the apparent unsuitableness of European tunes to the Tamil taste, and the inappropriateness of European metres to the Tamil language, for until recently English tunes and metres have been adopted and exclusively used by all Protestant missionaries in the religious worship of their Tamil converts.

A selection of hymns in native metres, set to native tunes, has recently been made and printed by us, which are learned and sung with great pleasure by our Christians. I hope it may be in my power ere long to give you the result of the investigations I have made on these subjects.

. . . . .

9. *From a Letter from Rev. Dr. E. Smith, of Beirût.*

Bhamdûn, Oct. 12, 1854.

I . . . . was made very sad when I read the . . . sentence in which you intimate an apprehension that I do not feel an interest in your Society. That you should entertain such an apprehension, is not surprising, nor do I blame you for it. But I am pained that you should think of me that which is directly the opposite of what is true, without my having in my power to correct your impressions. . . . . A missionary's calling exposes him to an endless variety of distractions, which, when he becomes an elder member of a Mission, accumulate to an extent which a stranger can hardly conceive of. In the midst of all this, I am endeavoring to carry on a literary work which requires the best energies of a mind free from distraction, in the vigor of life.\* Were I to judge from the past, I might well despair of aiding you at all; and yet I am unwilling to give up the hope.

I am sorry to say that last winter our Society† did nothing. The Greeks and Roman Catholics succeeded in exciting a sectarian spirit against it, and each established a rival Society, which drew off our members who belonged to those communions. My own health, too, was more than usually delicate, and forbade my devoting any of my strength to it. In these circumstances we have published no other Number of our Transactions.

I have had for my nearest neighbor, during the summer, Dr. A. Sprenger, Principal of the Calcutta Medreseh, and Secretary of the Oriental Society of Bengal. He is engaged in making a descriptive catalogue of all the Persian, Arabic and Hindustani books he can find, and making a bibliographical dictionary. While here, he has examined more than four hundred MSS. in our libraries, including that of our Society. Among them he found a considerable number of rare and curious interest; and some of special interest in reference to the life of Mohammed, which he is also engaged in writing. Some of these MSS. ought to be edited. One, some six hundred years old, which I found in the hands of a Druze, is a most careful philological examination of pieces of ante-islamic poetry, out of the second or third century of the Mohammedan era. Another is a collection of ante-islamic traditions, filled with poetry, and some of the

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\* It is well known that Dr. Smith is in the midst of the great work of re-translating the Scriptures into Arabic.

† See this Journal, vol. iii. p. 477.

pieces almost worthy to be called epics ; at least such was my impression, when I read the book more than twenty years ago. How I should love to take hold of some of these works, if I had not more important matters on hand !

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10. *From a Letter from Rev. F. Mason, Missionary in Burmah.*

Newton Centre, Nov. 30, 1854.

The great divisions of the Buddhist Scriptures in Burmah are the same as in Nepal, as described in your Journal, Vol. i. No. 3, page 275, ff.

The Abhidharma, with us, is a treatise on ontology. The specimen given by you from Burnouf, on page 287, is not from the Abhidharma itself, but from the commentary. I have never read the exact words you give, but they may probably exist in some of the books.

The sacred books exist : (1) in the Pali text ; (2) in Pali with a Burmese translation word for word throughout, like the translations we find appended to the modern editions of the Eton Latin Grammar, as : “*est* there is, *pro* for, *habeo* I have ;” (3) in commentary on the text, consisting of stories, manifestly of a later date than the text itself, and written by a different hand, or by other hands. I think there have been several, just as we have various commentators on the Bible.

When I left Burmah, I put up the palm-leaf volumes of the Abhidharma No. 2. as above, with a few fragments of No. 3. The Pali text No. 1. I tried in vain to obtain. It is exceedingly difficult to obtain any but the most common books, mainly stories, in Burmah ; and as great numbers of palm-leaf books were destroyed and scattered by the . . . English soldiers during the last war, they will be still more scarce hereafter. . . . , . . .

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11. *From a Letter from Prof. C. Lassen, of Bonn.*

Bonn, 20th January, 1855.

The kind interest you have always taken in my labors, makes me hope that you will be glad to learn that I have finished the 1st Part of the IIIrd Volume of my *Indische Alterthumskunde*, the printing of which I hope soon to be able to begin.



## SUPPLEMENTARY BIBLIOGRAPHICAL NOTICE.

*Japanese Botany, being a Facsimile of a Japanese Book, with Introductory Notes and Translations.* J. B. Lippincott & Co., Philadelphia. 72 pp. sm. 4to.

THIS publication came to hand too late to be noticed in the proper place, but is one of so rare interest that it must not be passed without at least an announcement.

It may be regarded as the first fruits of the late U. States Expedition to Japan, under Commodore Perry. The editor, Dr. Joseph Wilson, Jr., U. S. N., a member of that Expedition, has taken the pains to have reproduced, by the anastatic process of lithography, a botanical work brought by him from Japan, accompanying it with a specimen-translation, and some introductory and explanatory notes. The original work consists of drawings of various flowering plants, which are executed with much taste and truth to nature, and not without regard to perspective, accompanied with descriptions in which the peculiarities of the leaves, flowers and stalks, and the times of blooming, etc., are noted. The reproduction appears to be admirably exact, so that in examining it one seems to have under his eye a genuine Japanese book. The translation, too, has evidently been made with much care, though the translator modestly observes that "it is not supposed that the proper meaning of the elliptical sentences has always been found." Dr. Wilson refers to aid received from native dictionaries, as well as Medhurst's Vocabulary, and a Comparative Vocabulary of the Chinese, Corean and Japanese Languages published at Batavia in 1835.

The work before us is a very valuable illustration of what the anastatic process is capable of in the way of multiplying copies of works which could not be printed among us, or perhaps even in Europe, at present, in the ordinary mode, for want of proper types. In itself considered, too, it will interest the student of natural science who is curious to learn how far the Japanese have advanced in botanical knowledge. But, as regards this latter point, it is to be regretted that Dr. Wilson did not translate the whole. Perhaps he will yet do so, before the stones upon which the transfers were made are appropriated to other uses.

E. E. S.